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and gives a portentous bibliography. Yet he makes curious slips—as for instance on page 44, when he calls a coronation service a marriage service. His style lacks finish; his paragraphing is defective and the English is often slipshod; for him the split infinitive has no terrors. One wonders what the average educated person would make of the phrase “smug cit” (p. 192). The author is very fond of the saying “as Mr. [So and So] has pointed out” and uses it with wearisome iteration. The table of contents is bad, giving no real suggestion of contents, and one set of head-lines carried throughout the book makes them quite useless to the reader. Yet the work is not without promise. If the author carries out his plan to bring the book down to the death of Charles I. he will write many volumes and he will improve. He will learn sobriety in judging those who differ from him and he will find out that the attempt to prove a theory is the deadly enemy of scientific history. His theme is an enticing one. No other period offers the really scientific student a more promising field than does the English Reformation. One hopes that Mr. Lumsden will come to walk in the footsteps of Mr. A. F. Pollard rather than to give himself to the type of biased history that Mr. James Gairdner is now producing on the Reformation. Every page of Mr. Lumsden’s book shows that he is young. He can therefore learn.

*The Archbishops of St. Andrews.* By JOHN HERKLESS, Professor of Ecclesiastical History in the University of St. Andrews, and ROBERT KERR HANNAY. Volume III. (Edinburgh and London: William Blackwood and Sons. 1910. Pp. ix, 270.)

We have already reviewed volume I. and volume II. of this work. Volume III. proceeds on the same lines and consists of a life of James Beaton who filled the see of St. Andrews from 1522 to 1539. The volume proceeds breathlessly for it is not broken up into chapters. We could wish that the style of the authors were more animated. There is here almost a diary of the life of James Beaton, told with adequate knowledge and research. Little light is, however, thrown upon the conditions of church life in Scotland, in what was an interesting period. In a word the book must be ranked as dry-as-dust, in spite of its learning.

There were three Archbishop Beatons in the sixteenth century, this James, who was archbishop of Glasgow and then of St. Andrews, his nephew David, of St. Andrews, who became a cardinal and was murdered in 1546, and a later James of Glasgow. James Beaton of St. Andrews was a typical worldly prelate. His life was not stained by open vice, but he was entirely secular in his outlook. England and France were rivals during this period and Wolsey, aided by the Dowager Queen Mary, sister of Henry VIII., was seeking to attach Scotland to the policy of England. Beaton became the leader of the party favoring France, and it throws an interesting light on the spirit of the time to

find that Wolsey made strenuous efforts to kidnap him and hold him prisoner. The archbishop is described by a contemporary as "crafty and insinuating". It shows his secular character that he sometimes wore a coat of mail under his ecclesiastical vestments. When we compare him with the stately, highminded, scholarly Warham, and with Cranmer, his contemporaries at Canterbury, we realize how different was the English from the Scottish Church. It is true that there was a certain generosity in Beaton. He founded St. Mary's College, St. Andrews, but he worshipped the god of things as they are, and was aroused to action in spiritual matters only when the existing conditions were menaced.

It thus came about that Beaton has the evil distinction of being the first persecutor of the Protestants. Patrick Hamilton, a youth of good family, went, in 1527, to study at Marburg, and was profoundly influenced by the teaching of Luther, whom however he never met. He returned to Scotland in the same year, and announced his new faith so openly that he was quickly cited to appear before Beaton. The two men were, it is said, related. Beaton, as archbishop, condemned him as a heretic and he was burned at St. Andrews on the day the archbishop's sentence was pronounced. There is no record of any action by the secular power, and it may be that Beaton, in his heat and fury, sent the young man to execution on his own authority. Hamilton was the first martyr of the Scottish reformation. The archbishop who condemned him had no understanding of the heart of the Scottish people. There was a gulf between the prelacy and the masses, and the profound dislike which the prelacy aroused was to lead to the rigid Presbyterianism of the Scots, still one of the vital forces in the world. As we have said before, prelacy in England never was so completely secular in tone as it became in Scotland and this goes far to explain why the state church in England is still Episcopal while in Scotland it is Presbyterian.

*Andreas Vesalius the Reformer of Anatomy.* By JAMES MOORES BALL, M.D. (Saint Louis: Medical Science Press. 1910. Pp. xvii, 149.)

In that earlier stage of societies, when they are held together by what Bagehot called the "cake of custom", the art of war and the development of law stand under no disadvantage; with the art of medicine it is otherwise. Medicine for its progress is largely dependent upon the analytic reason, upon what is called natural science. For its progress the verification of premises must be methodically established, and the ancillary sciences must be moving forward with no unequal steps. At the same time it is too much to say that without anatomy there can be no art of medicine, intimate as is the connection of these two subjects. In the Hippocratic period—and it does not do to speak of its documents as largely "spurious", for all of the collection, under whatever authorship, is of ancient date—the body of clinical medicine, espe-